



# The Temple Artisan

OCTOBER, 1916

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Mysticism and Social Science

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# THE TEMPLE

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**P**RIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Haleyon, California.



# The Temple Artisan

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Behold, I give



unto thee a key.

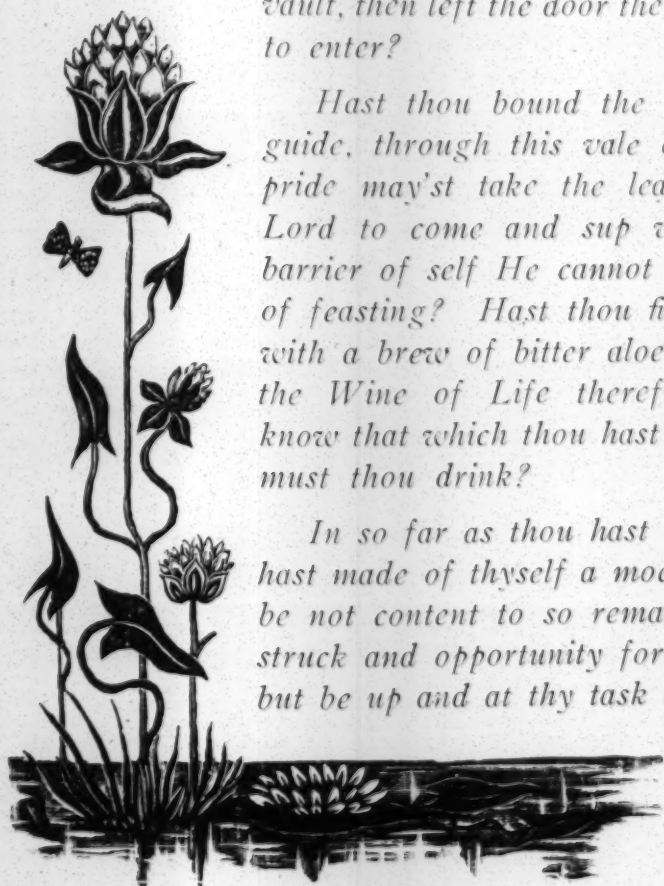
## I ASK OF THEE.

*I ask of thee, who art of mine, hast thou aimed at a star? Then take heed lest a fire-fly dazzle thine eyes and deflect thine aim. Would'st thou blind thine own eyes with a gnat of suspicion when clear sight is thine for the seeking where a light is set?*

*Hast thou built a wall 'twixt thy soul's desire and thee to satisfy thy body's whims? Hast thou placed thy treasures in a safety vault, then left the door thereto unlocked for thieves to enter?*

*Hast thou bound the feet of thy heaven-sent guide, through this vale of shades, that thou in pride may'st take the lead? Dost thou ask thy Lord to come and sup with thee, then raise a barrier of self He cannot pass to reach the place of feasting? Hast thou filled the cup of Service with a brew of bitter aloes, then sought to drink the Wine of Life therefrom? Dost thou not know that which thou hast brewed in the cup, that must thou drink?*

*In so far as thou hast done these things, thou hast made of thyself a mock to wiser men. Then be not content to so remain until thine hour has struck and opportunity for change is lost to thee, but be up and at thy task of overcoming.*



## THEOGENESIS.

Commentaries on the Nine New Stanzas of Dzian, given by the Master Morya to the Temple of the People for the New Humanity.

**Fifth Stanza, Fourth Sloka** (*continued*)

**"Unabashed, but with abated strength, Fohat set his lifted foot upon the nether shore of Time; Darkness overwhelmed all living things. The faces of the Shining Ones were hidden from the circling wheels."**

While the positive and negative aspects of Fohatic power are equal in intensity, one may exceed the other in purpose when subject to a higher form of energy; Divine Will.

With the fall of the lifted foot, the negative aspect would manifest more powerfully, *i. e.*, toward the close of a great age, the action of the Will of Fohat would decrease in strength accordingly.

Figuratively speaking, Fohat "unabashed" would be conscious of possessing the same amount of power, but his "abated" strength would leave him less able to utilize that power to the same purpose during a destructive period of activity than he had been in the constructive period of the same cycle.

A great cycle of Time is figuratively likened to an ocean. The nearer shore of the ocean would be comparable to the commencement of the cycle, and the nether shore, the end of the same cycle.

When the lifted foot of Fohat "falls upon the nether shore of Time," there is cessation of Time for the world or system of worlds concerned. That world or system is approaching its karmic period of rest. This is equally true of an individual, for the lifted foot falls for the personality with the passing of the soul from the physical plane. Motion and Time are practically synonymous terms. Yet, in reality, Time is an illusion of the senses. It has no *bona fide* existence. If the motion of the planets around the sun could be stilled there would be no consciousness of Time in the case of an inhabitant of any of those planets.

The darkness which "overwhelmed all living things," at the close of the cycle under consideration, was the clouding of Higher Manas—Spiritual Knowledge—in the units of the races then existing, except for the few,—those who were to become the progenitors of a new race. According to esoteric instruction, even "the few" had been removed from the places then occupied by them, into some place of safety, before the catastrophies occurred which



destroyed the continent then occupied by the dominant races of the earth.

The masses of the humanity of that period had degenerated to such a degree they could no longer function the forces of Higher Manas. Like the degenerated units of preceding races they had broken the laws of life in every respect, and had become unfitted to perpetuate a perfect human race.

The Wheel is also a symbol of a cycle of time. "The circling wheels" are lesser divisions of a great cycle, for instance, a day, a year, or a century. When the faces of the Shining Ones are hidden from the circling wheels, the light of Intuition is darkened. As all spiritual influences and forces descend in direct line from our spiritual progenitors, the hiding of the faces of the Shining Ones from the circling wheels would mean that the light of Buddhi-Manas no longer could function in the races in manifestation in those shorter cycles. The line of descent from the Regents of the stars would be cut off, as it were, by their evil acts. The third eye, the eye of Wisdom, would have atrophied.

It is written that the now mysterious Pineal gland is the rudiment of what was once the third eye in a prehistoric race. It was situated in the back and nearly on top of the head, and was the organ through which was reflected the Light of Spiritual Wisdom, which shone through the hearts of the Spiritual Progenitors.

The brooding of the Spirit is typified by the period between waking and sleeping as experienced by man. The period when action ceases on exterior lines and when the life sparks due to manifest in a succeeding age are in a stage of gestation,—a subjective state. In one sense it is a state of involution, a window between matter and Spirit.

The common use by students of Occultism of the terms "Involution" and "Evolution" in the same sense science applies the same terms, is apt to be misleading. For instance, the term "Evolution," as used by the said students, may express what is in fact the action of involutionary forces. From a scientific aspect the word "Evolution" expresses growth and development on entirely exoteric lines of life, unfoldment. The word "Involution" expresses infoldment of life forms. But from the Occultist's point of view the word "Evolution" would better express the process of infolding, while the word "Involution" would characterize a state of Being of which the average three dimensional being knows little or nothing. Until man has had conscious access to that state he is incapable of conceiving it as a working hypothesis. It is a

fourth dimensional state or plane. Esoterically the fourth dimension consists of the first, second and third steps of the return of matter to Spirit by means of Will and Higher Mind—a renumbering of creative energies from the first, second and third planes into a fourth. Length, breadth and thickness, the three dimensions of gross matter, are quite comprehensible to any normal intellect; but the characteristics of the fourth dimension, “the withinness,” the inwardness of Space and Matter, is another question. It is not inwardness in the sense that a man might say the organs of his body were within his body, but more in the sense that he might say the cells of every organ of his body had expanded until all sense of boundary was lost. A state where the point in the center and the circumference of a cell, seed, a world, or a sun have become one and finally disappeared into what the unthinking person would call nothingness. Occultly, it is the “Place of Silence.”

In one sense the fourth dimension is the Astral Light, but a distinction should be made between the higher and the lower astral, if that term is to be used to designate the fourth dimension.

From a mathematical point of view, the second, third and fourth steps, of the four steps previously referred to in relation to the fourth dimension, would be the fifth, sixth and seventh dimensions of Science. From the Occultist's point of view, the fifth, sixth and seventh dimensions of Science are non-existent. They would correspond to the principles of Atma, Buddhi and Manas, the triad which is dimensionless,—the place of the great Silence before referred to.

B. S.

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## THE SEVENTEENTH ANNUAL MEETING OF TEMPLE MEMBERS.

REPORT OF PROCEEDINGS. (Continued from September ARTISAN).  
SUNDAY EVENING, August 6.

A meeting of the Order of the Thirty Six was held beginning at 8 P. M. at Temple Headquarters. In addition to the regular services there was initiation of members into the Order.

### MONDAY SESSIONS.

#### Children's Meeting.

The Temple Builders, the Children's Department of the Temple convened in the Halcyon parlors Monday at 3 P. M.

The meeting was opened in the Name and Spirit of the Child



Heart, in love, aspiration, song, play, and endeavor to help build the Temple in the hearts and lives of all people.

Opportunity was given the visiting members to witness a demonstration of the Builders' activities and to unite with them in the consciousness that underlies and pervades the work; for the Builders are laying Stones of Consciousness, the fundamental of all their outer work.

As a means for attuning Consciousness to the Universal Heart, they have been using music as a basis. Not for mere enjoyment, accomplishment or learning have they done this, but for the purpose of awakening the Higher Self to expression and service. Music being the building force of life, the co-ordinating principle between, spirit, mind and body, it is the Great Gift of the Divine to man, the Rod of Power and Light by which he holds his distinct Line of Heritage with the Father-Mother Self.

The program consisted of musical expressions on the part of the children, to represent the seven different phases of Consciousness transmitted by the Seven Tone Playmates, the Seven Senses or Life Winds.

Imagination, the Hearing Playmate, was represented by Lincoln Witkus, who sang, "The Gingham Dog and the Calico Cat." The Economic aspect, the Intuitional or Smelling Playmate gave expression through the Song of the Ants, most originally rendered by Arthur Sterling Harrison. Co-ordination sang through the Touch of Nature Playmate, Eric Varian, who showed the wonders of Nature Laud. Jim Briggs, through the Sense of Perception, found the colors so pure and so bright, and made himself one with them in the Builder's song, "I Am the Pansy." Compassion found expression in "The Dollie's Prayer," sung by Florence Kent. "Shine on My Heart" was the song of the Love Playmate who touched the hearts of all the Builders bidding them sing in chorus. Discrimination was also expressed in chorus, in the Builder's song, "Tick Tock." This song has been published in *The Monitor*, a musical magazine of the Federated Musical Clubs of America. Special notice was given also in *The Monitor* of the musical work the Builders are doing.

Co-ordination was emphasized in a dance given by Florence Kent, also one by Sigurd Varian and Florence, closing in rhythmic exercises by all the children.

An interesting and amusing feature of the program was the translating into musical expression—a collection of objects arranged on a table. Mr. Cheatham played the message of the

stone, the straw doll, the saw, the ball, hammer, flower, etc., on the piano, and the children guessed which was talking to them. Needless to say it was both interesting and amusing, it being wholly spontaneous, and a complete surprise to the children.

Letters were read from various points where Builders' work is being done. Chrystal Mohr, our faithful Builder in Santa Barbara, sent a message. Mr. and Mrs. Geo. Miller of Winnipeg, Man., sent an account of the splendid work Mrs. Miller is doing there, which was much appreciated by those who are particularly engaged with children. Time was given for sending a definite thought to this group who were uniting with the meeting in consciousness of that hour.

A great force was generated in the meeting, beautiful and clear as the Child Heart Itself, so much so that one in attendance saw in vision a radiantly white angel hovering over the center of the room where the children were seated.

This force was sent to all Builders, to all children, the world over and the meeting closed with the Builders' song, "Father, Mother, Brother, Sister, Central Sun of Love and Light."

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#### MONDAY EVENING.

A meeting for the Order of the Twenty Eight was held at 8 P. M. at Temple Headquarters.

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#### TUESDAY MORNING SESSION.

In the morning at 10 A. M. Franklin Wolff gave a most interesting review to the visitors, of the work done during the past months by the Class in Occult Mathematics.

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#### TUESDAY SESSIONS.

At 2 P. M. at the Temple Headquarters building, the regular annual meeting of The Temple Home Association was held.

Ernest Harrison and John O. Varian were re-elected directors for term of three years. Several important amendments were adopted which will undoubtedly be of much advantage to the plans of the Association. The Association was shown to be reducing its indebtedness substantially. It was pointed out that the Association was aiming to promote the activity of the Centre economically in many practical ways, that will make it more possible for



members to come to Halcyon and make a living, thus steadily externalize the plan given originally in regard to the CITY TO BE.

More regarding this will be given in the near future through the pages of THE ARTISAN.

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#### WEDNESDAY.

In the morning at 10 A. M. a resume was given of the work done by the class in Music and Mysticism by Mrs. J. W. Dower. These reviews of the work of these classes gave visiting members an idea of the interesting classes now being held at the Centre regularly. That these classes are laying the foundations for a large educational work at the Centre seems very evident.

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#### THURSDAY.

The day was given up to the annual all day picnic at Halcyon Beach.

The usual ocean water and sand dune bath pastimes were indulged in, in addition to clamming and other forms of recreation. It was a day for relaxing physically and mentally and all were benefited by the inner and outer glow of the radiant sands of Halcyon Beach.

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#### FRIDAY SESSIONS.

In the morning at 10 A. M. at the Temple Headquarters, a Devotional meeting was held. The programme consisted of moments of Silence interspersed with appropriate music and reading from Devotional works, and the reading of the Ten Temple Commandments and Temple Prayer. The subjects for the Silence were Light, Love and Service, the key note of these being struck on the piano preceding the going in. A great Force was invoked by the Collective Unity and Aspiration, felt and realized by all present.

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#### FRIDAY AFTERNOON SESSION.

In the afternoon at 3 P. M. Dr. W. H. Dower reviewed the work of the class in Biological Chemistry for the past months. The session was of much interest, showing how a knowledge of Chemistry will help understanding the inner or occult phenomena of life. Some laboratory experiments were conducted in illus-

tration of truths presented. The lessons of all the classes will be available some time for the general membership.

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#### FRIDAY EVENING.

A Good and Welfare meeting was held at 8 P. M. at the Temple Headquarters. The needs of the work were shown in various ways. A paper was passed and a substantial amount realized for propaganda purposes. Mr. Wolff presented the needs of this Department. Mr. J. W. Sterling indicated how it was possible to build up a good printing plant at the Centre that would ultimately be of incalculable value in giving publicity to great truths that the Temple held for transmission to the world.

A letter was read from Mrs. La Due expressing high appreciation of the work done in helping the Centre of some old members at the Centre whose work did not take them into the lime-light of the movement. Edgar Cheatham, Clarence Dennis, Paul Mohr, Melvin Burres and Claude Bardrick were especially referred to in this connection. Mr. Mohr and Cheatham responded happily voicing the sentiments of the others. In fitting manner a general discussion of the work in which many participated followed and a hopeful feeling was engendered for the future of the work as the result of all that was brought out in this meeting.

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#### SATURDAY SESSION.

In the evening on the grounds of the Halcyon Sanatorium the Mystery Play, the "Harp of Life," was told in terms of music, sound, color and fire. The public had been invited and several hundred people from Halcyon, Oceano, Pismo, Arroyo Grande and other neighboring towns were in attendance. The play was a great success and highly appreciated by all. The spectacular effects of fire and light, as the song and music poured forth was as thrilling as it was splendid. In the November number of THE ARTISAN a fuller account of the Mystery Play will be given. This is the fourth Mystery Play that has been given in the open air and the fame of these plays is spreading far and wide.

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#### SUNDAY SESSIONS.

This session was held at the Temple Headquarters and given



up to Temple Talks by visiting members. Space will not permit printing all the splendid talks given at this meeting by the visitors. Mrs. Jennie Borneman of New Orleans, a member of, and representing the International Theosophical Brotherhood with headquarters at Leipsic, Germany, presented the following appeal as sent out by the above body:

APPEAL TO ALL NOBLE MINDED MEN AND WOMEN.

During the life of the present generation suffering in every form has never so glaringly presented itself as in this world-war. It is not our object to describe it. Nor do we wish to blame anybody, for they are all suffering, friend and foe. The host of passions has been unfettered like a great conflagration, and men who are brothers and should look upon each other as such are tearing each other to pieces.

But everything that happens is just and arises from the divine law of cause and effect. Men among themselves are the tools of this universal law. This war is the consequence of causes which men and nations have, by their own fault (Karma), laid in the past.

But it is painful to see that, while paying the debt, they are laying the causes for future suffering. By the way in which the war is waged and by mutual hatred the nations are creating new causes which at a later age must again come into effect as new wars.

When will the world be better?

This will happen when men learn to avoid the causes of suffering, which are to be found in the non-perception of divine truth, giving rise to selfishness and lovelessness.

To accomplish it, two things are necessary:

1. That individuals and nations realize the object of existence and the laws of moral and spiritual life, and
2. That all noble-minded men and women unite in a spiritual alliance in order to raise nations to a higher standpoint of knowledge and morality by spreading the theosophical view of life.

The united spiritual force of such an alliance serves to spread a spiritual tidal wave, a stream of beneficent thoughts over the earth, by which mankind as a whole is raised to a higher stage, and the lower powers of darkness and selfishness, that are adverse to progress, are represented and restrained.

We therefore invite all noble-minded and eagerly striving men and women of all nations to co-operation, and we beg them, in

any manner to help the I. T. B. alliance in its ideal, selfless activity.

The I. T. B. in its turn extends a helping hand in support of all religious bodies and all ethical societies whose efforts are directed towards furthering peace and welfare to all beings, and who educate humanity in purity of thought and brotherly love among each other.

The I. T. B. has undertaken the task of gathering together all men irrespective of sex, standing or vocation, to whatever nation or faith belonging; who are willing to realize the brotherhood of humanity by enlightenment and works of love.

ALL WHO ACKNOWLEDGE THE TRUTH AND THE HIGH IDEAL OF THEOSOPHY AND BROTHERHOOD OF HUMANITY AS THE GOAL OF HUMAN DEVELOPMENT,

ALL WHO WANT TO HELP IN BRINGING TO DEVELOPMENT THE STILL SLUMBERING FORCES AND FACULTIES,

ALL WHO ARE SEARCHING FOR THE PATH OF RESURRECTION AND REDEMPTION AND EARNESTLY DESIRE TO FOLLOW IT,

are requested to send their address to the headquarters of the I. T. B. (Leipzig, Blumengasse 12), where statutes and pamphlets are obtained free of cost and where more detailed information can be obtained.

Sorrow and error are governing the world! Men and women, gather together in the service of Humanity! Only by love and knowledge can the world be led to a happier future.

Mrs. Marion Bouffait of Palo Alto, representing the educational phase, presented a very interesting paper on the fundamentals of the Montessori system of teaching.

Dr. G. B. Little of Palo Alto spoke on "The New Day," reading his splendid and uplifting poem with above title. Space will be given the poem in a near number of THE ARTISAN.

Mr. George Bailey of Santa Cruz spoke soulfully to the point as usual.

Mrs. W. A. Wotherspoon spoke inspiringly on the deep spiritual lessons revealed in the Mystery Play, "The Harp of Life," as presented on the Halcyon grounds the evening before.

Mr. W. A. Wotherspoon representing the economic phase pre-



sented the following forceful ideas on "The Art of Managing the Earth":

### THE ART OF MANAGING THE EARTH.

Ten or twelve minutes has been assigned to me to talk on economics, and in that time I am especially requested to outline the steps of transition from present chaos to future order. But people who can put on a Mystery Play in four days may be pardoned for thinking that the capacity of a new member can only be tested by trying him out.

To lose no time in beginning, I shall define Economics as the Science of Managing the Earth. Its laws are the laws of the ownership and use of natural resources; and it is required to answer all the problems of production and distribution. The art based upon this science is the art of living together on this our planet.

Such problems have occupied the major part of the time and attention of mankind from the earliest ages when human beings began to multiply and occupy the earth, down to the present hour. Out of this struggle has arisen every form of organized society and government—tribes, clans, theocracies, oligarchies, kingdoms, empires, republics. Slowly the human race has struggled up through savagery, barbarism, slavery, feudalism, to our present stage of capitalism.

The essence of capitalism is the private ownership of the earth and its resources, and of all the machinery, tools, and methods of production and distribution. It is based on Competition—the struggle of man against man for possession—the survival of the fittest. It kills out love, mercy, charity, and sympathy, distorts justice, and makes might the only right. It makes success the highest good, and the development of all the finer graces and spiritual qualities of secondary importance.

Its method of distribution is the wages system. Under that system, labor is paid barely enough to enable it to live and propagate. As in the railroad system the rule is to charge all the traffic will bear, so under the wages system the rule is to pay labor as little as is consistent with keeping it at the highest point of efficiency. Even this rule is frequently disregarded by short-sighted employers, and labor falls far below the point of maximum efficiency. At its best, labor is only paid in wages what will enable it to buy back fifty per cent of what it produces. In consequence we have the recurrent phenomenon of so-called over-production—

which is in reality under-consumption. Since the workers, who are of course also consumers, and make up the greater part of the body of consumers, can buy back only half of what they produce, therefore outside markets must be found. The nations therefore go a-gunning for fresh markets to buy up their surplus commodities, and since all nations are under this system, and in equal need of markets, each one gets up an army and a navy to protect such markets as it has succeeded in establishing. All wars are thus primarily wars for markets; and as the world grows fuller of people, and the unexploited countries narrow in extent, the wars grow more stupendous; until today we have a world at war; and wholesale death in Europe consuming America's surplus. Temporarily, this has relieved what was rapidly becoming our chronic condition of sub-acute civil war, taking the form of strikes and lock-outs; and covered our state of economic disease, which breaks forth in our extremes of wealth and poverty, in the racial infanticide called child labor, and the matricide of prostitution.

Surely, the most purblind conservative beneficiary of the system cannot maintain that capitalism is the final word in Economic Evolution!

Granting this, our chief interest centers on the answer to the question, what shall the new order be? The self-evident answer, that thrusts itself upon any thinker by the mere law of opposites, is Co-operation. Instead of man against man, to the destruction of the race, let us have man with man for the progress of the race.

But how shall the new order be ushered in? There are two schools of economic thought attempting to answer this question. One is the Individualistic school of anarchy; the other the communistic school of socialism. Again, the anarchists are divided into two schools, the philosophic and the revolutionary. The first employs as its means passive resistance, the best known form of which is the general strike. The second stands for direct action and force; its characteristic weapon is sabotage.

There are also two divisions of socialist methods, one known as the single tax, which endeavors to effect gradual confiscation through the use of the taxing power; and the Socialist Party, which endeavors to effect wholesale appropriation through political control.

The objection to all these methods is, first, that they require time to convince the majority; and that time to save ourselves and our fellows is becoming more limited every day. The emergency grows pressing, while men are mowed down by the millions by

death-dealing agencies every day growing more competent to change live, useful men into pestilential corpses; and, second, that Nature's method of evolution is not by means of such intellectualisms. It is possible that the great mass of the people should some day be educated by these methods into a better way of living, provided enough of them survive this ordeal with brains competent to receive such an education; but it is not the best or quickest way. Nature has means more potent than words by which she persuades her children to come forward into the light.

I suggest that we follow her methods—using the necessities of man to move him along. Let us make a beginning by actually doing the thing with the means at hand, as she does not hesitate to start a giant redwood with a tiny seed. Let us bud the new tree that shall bear better fruit on to the trunk of the existing economic system, sap its vitality, change the current of its life-forces, and bring the new in an orderly irresistible growth out of the old. Let us use the present forms of Government and of law, but change the personnel of the beneficiaries. Instead of managing industries for the benefit of the few and at the cost of the many, manage them for the benefit of all.

And let us begin NOW, with those who are ready, however few they may be; and, without wasting speech or argument, learn to do by doing.

We can use the existing forms of business organization, for they are the outgrowth of experience, merely changing their direction, so that their profits do not go to stockholders as *opposed* to the workers, but to workers and stockholders as *one*. That is, make the workers controlling stockholders. This simple device will shift the benefits from the few to the many.

We all know that in the orderly evolution of industry the partnership succeeded the individual, the corporation the partnership, and the trust the corporation, because each was a more economic system of co-operation. Economic saving was the one means that pushed on this development, without any time being lost to talk the public into it. In fact, the public has pretty steadily resented each step of the advance. Nevertheless, these are tried and proved methods of co-operation and have been found effective and successful. Let the useful people learn to apply business principles for the common good. Let us learn to love our neighbor in terms of business.

I have studied and planned for twenty-five years along these lines and have submitted my various plans and the plans of others



to the acid test of experience. And I say to you that certain principles in Sociology and in Economics have been proved as completely as we can prove the principles of geometry; and, in spite of many thwarted beginnings, I say, without fear of successful contradiction, that the right plan of organization of business along co-operative lines has succeeded and will always succeed under sound management and under average conditions. The three chief requisites, since I must put the matter very briefly, are, ample capital, skilled workers, and competent management. Such failures as we all know of can be traced to the lack of one, and often to the lack of all three of these necessary factors. A body of people composed of doctors, lawyers, salesmen, and students too often undertake a farming organization, not one of them knowing how to farm; they then start on the most inadequate capital; and try to run the affair by popular vote. Imagine a railroad being organized that way! Or the Standard Oil Company! Gasoline would not be cheaper by such means; but dearer; because so little of it would be produced. Such failures as inevitably arrive as the result of such efforts are not arguments against my plan, but arguments for it. They show the necessity of its various requirements—capital, trained workers, and competent management.

These plans have already been formulated, and will be published. They can be applied to a small industry, or to the affairs of a state or a nation. Since coming to Halcyon, I have applied these principles to the proposed organization of certain industries here. These plans will appear from time to time in *THE ARTISAN*, and I shall be pleased at any time to discuss the details with any interested person. This is a universal plan, approved by the best business men and women I have met in the world, and by the Masters of the White Lodge.

It would indeed be most fitting, could such a plan be tried out and demonstrated at this Center.

I can only say in conclusion, to our Master and to you, my comrades, each and every one, in the words of our beautiful song, "All I have and hope to be here and now I offer thee." Let us all get together and really build the Temple of the new civilization, the Temple of the Useful People.

W. A. WOTHERSPOON.

Miss Maud Wilson of Palo Alto voiced the compassionate note for the sufferers of the Great War, and spoke particularly of the work of the Belgian Relief Commission in alleviating suffering.

A substantial sum of money was contributed after the meeting to be sent by Miss Wilson to the above Commission for such relief.

This concluded the list of speakers and the meeting was closed by the singing of the Consecration Hymn. And the Seventeenth Annual Convention of Temple Members passed into history.

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### FROM THE GENERAL SECRETARY.

We have something that every Temple member should read, viz., two new instructions, belonging to the Correspondence Courses, entitled:

DEVACHAN.....Mrs. La Due  
SOLIDARITY.....Dr. Dower

These Truths are presented from entirely NEW points of view and are so vital that we offer them to the membership at large apart from the Course of Study to which they belong, for about the cost of preparation and postage; viz., twenty-five cents each.

Send your order to the General Secretary direct.

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If you will remember this, you may be sure we ALL will appreciate fully your effort to send to each of us that which belongs to our special department of the work.

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### HALCYON CIRCULATING LIBRARY.

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### TEMPLE ACTIVITIES AND NOTICES.

*To the Order of the 36:* We need to call the attention of the members of this Order to a communication sent them together with the first two lessons of a special Correspondence Course, and especially to the statement of the conditions under which this Course would be sent. It is designed only for those who are willing to WORK to fit themselves for more advanced Teaching. If the members of this Order do not answer the questions and comply with the conditions, we will be unable to give them the advantages inhering in this special work.

We must bear in mind the Occult Law of Reciprocity in this respect, as well as in all others.

B. S.

\* \* \* \*

*To the Members at Large:* In calling attention to the Correspondence Courses, I wish to advise Templars who feel unable to take up all the Courses, to at least take up Course Six; for upon a perfect understanding of the Principles involved in those six all-important Instructions rests a possible understanding of the



subjects introduced in other Courses. The subjects are presented from a different viewpoint than they were presented by the first writers of the Theosophical movement for much light has been thrown upon them since that time. G. in C.

\* \* \* \*

W. A. Wotherspoon, now of North Branch, Cal., was at the Centre the latter days of September for business purposes. Mr. and Mrs. Wotherspoon are at North Branch developing mining property, but this will not prevent them from visiting and living at the Centre and working in conjunction with its development.

\* \* \* \*

Franklin Wolff is also at North Branch for a time, expecting to return to the Temple Centre on or about the Holiday season. His interesting lessons in Occult Mathematics will, however, continue, as he will transmit such lessons regularly as required.

\* \* \* \*

The Halcyon Development Company has been formed at the Halcyon by Mr. W. A. Wotherspoon and Mr. Otto Westfelt with some capital in hand to promote certain activities that will make for good constructive work, and aid members desiring to locate here to find a place either on land or in other industries that may be organized. More complete information regarding this Company will be forthcoming in future numbers of THE ARTISAN.

\* \* \* \*

Members please note that October is the month for the payment of semi-annual dues. Prompt remittances help the Temple to meet bills and promote its activities.

\* \* \* \*

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Members should exercise care in drawing money orders, for payment of Temple dues, ARTISAN subscriptions, Helping Hand

contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

\* \* \* \*

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Temple Scribe of any changes of address. Send such notice on postal card or otherwise direct to the Scribe.



Every Temple member should have a copy of the Temple Calendar for 1917 printed in colors. Calendar is of twenty-four pages, every other page being filled with Temple messages, aphorisms and fitting quotations from THE TEMPLE ARTISAN. Price 50 cents per copy. Order from Halcyon Book Concern.

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